



Sloka Workshop

VRINDAVAN INSTITUTE FOR HIGHER EDUCATION



Lesson 1

Why Learn Verses?

(This is an excerpt from the *Vaisnava Verse Book* by Rohininandana dasa)

To Help Us Become “Sastra-Caksus”

- a) To help fix us on the transcendental platform.
- b) To help us consistently absorb our minds in Krsna consciousness in all times and places.
- c) To help control an agitated mind.
- d) To help us discriminate properly. (Bg. 16.24)
- e) To help us in times of need. (Bg. 2.14, 5.22, 8.15-16; SB 1.15.28-30)
- f) Even if we end up in an animal’s body (SB 8.3.1)

To Help Us Speak Authoritatively (Bg. 17.15 + purport)

- a) A lawyer is able to convincingly establish his case by expertly referring to law books and histories of past cases. We should be able to quote from both *sruti* and *smrti* to establish our case.
- b) To defeat opposition. Srila Prabhupada would sometimes defeat Mayavada arguments by quoting one line from a verse (i.e. Bg. 9.14, line 4) or even one word (*ca* from Bg. 13.3).
- c) So that our audience respects us and feels the weight of our message. A policeman’s presence asserts that he is authorized, armed, in knowledge of the law, etc. Similarly, a preacher who is “armed with *slokas*” is confident, commands respect and is ready for action.

To Improve the Quality of Our Presentation

- a) Expertly quoting or referring to verses is the foundation and substance of a good lecture (in this regard, analyze Srila Prabhupada’s lecture on SB 3.24.8, Bom.’74)
- b) To help hold the interest of the audience.
- c) To help make our presentation more colorful.
- d) To help us get ideas to support, penetrate and expand the meaning of our theme.
- e) To help gain more insight into a verse meaning and thus the Krsna conscious philosophy.

To Check the Tendency to Speculate

- a) “A devotee is as thoughtful as a non-devotee is speculative.”
- b) Bg. 16.23
- c) To give just two examples: Srila Raghunatha dasa Gosvami’s adherence to sastra was like “lines carved on stone,” and Srila Bhaktisiddhanta was famous as “*rupanuga-viruddhapasiddhanta-dhvanta-harine*.”
- d) “Philosophy without religion (*dharma-sastra*) is mental speculation.

To Help ISKCON Be Accepted and Preserved as a Genuine Spiritual Culture

- a) A culture is established by its language and depth of thought.
- b) We have our books, but we must also have our "book-*bhagavatas*" who know the books "inside out," "thread bare," "all-around" (*pari prasnena* Bg. 4.34), and live their lives accordingly.

To Worship Krsna with Our Intelligence

- a) Bg.18.70

To Help Us Remember and Love Lord Krsna (smartavyah satatam visnuh)

- a) who is known as Uttamasloka;
- b) by immersing ourselves in descriptions of Krsna's wonderful qualities;
- c) and verses spoken by the Lord.

To Learn How to Pray

- a) By learning the prayers offered by great devotees. (SB 4.24.74, 4.30.3, 7.9.18)

As a Transcendental Recreation

- a) Bg. 6.17.
- b) It's fun.
- c) It's the perfection of all achievements (SB 1.5.22).
- d) For when we are confined by illness, car and plane journeys, or waiting in line.
- e) To learn Sanskrit.
- f) As a cultural appreciation.

To Help Develop Our Memory

- a) To exercise and develop our memory, which like a muscle, can be weak or strong according to how much it's used.
- b) To stimulate our intelligence.

As a Means of Purification

- a) Association of spiritual sound, non-different from Krsna or His pure devotees—"He reasons ill who tells that Vaisnavas die when thou art living still in sound!" (SB 1.5.38, 1.3.40, Bg. 15.15).
- b) Learning verses focuses us to concentrate on spiritual sound (a pure devotee fully concentrates on the holy name of Krsna with all his intelligence and fully satisfied to simply chant Hare Krsna. A beginner, however, may find the challenge of learning a new verse a helpful part of his sadhana.).
- c) Counteracts forgetfulness of Krsna.

To Help Remind Us and Prepare Us for Death

- a) Bg. 8.5-6, SB 2.1.6
- b) SB 8.3.25
- c) "Krsna-tvadiya," *Mukunda-mala-stotra*
- d) "Bhaja govinda," Sankaracarya

Srila Prabhupada Wanted Us to

- a) Especially *Sri Isopanisad*, Queen Kunti's prayers, *Sri Brahma-samhita*, *Srimad-Bhagavatam* Canto One Chapter Two, and *Sri Siksastaka*; plus we should thoroughly know the meaning of the songs we regularly sing. He also instructed the children to learn *Bhagavad-gita*.
- b) Prabhupada learned verses himself (see the 1982 *Vyasa-puja* book, page XVI). As a child, amongst other verses, he learned *Canakya slokas* and Chapter Eleven of *Bhagavad-gita*.
- c) A series of intricately connected verses usually formed the basis of Srila Prabhupada's lectures and purports. Sometimes a purport (such as SB 8.3.24) is composed of one paraphrased verse, or a lecture is comprised completely of a stream of verses all perfectly related to his train of thought (Bom '74.93B).

Prabhupada's unique writing was rich and penetrating. His strong voice resounded with sounds of transcendence which never deviated as a hairsbreadth from *sastra*. He thought, lived and preached with total faith in guru, Krsna and *sastra*—"I can understand that he might not accept it because I said it, but how could he disbelieve the Vedic *sastras*?" (SPL vol.4 pg 86)
"Don't surrender to me, I will also cheat you—just surrender to Krsna." "Sri *Vyasa-puja* 1987, page 23)

Even Prabhupada's numerous examples and analogies (which at first I thought were his creations) such as the hand and the stomach, the lame man and the blind man, Dr. Frog, the fool's dictionary, and the coolie and his burden, originate from *sastra* and other places. Nothing was new except the compassionate brilliance of his efforts to attract, convince, and save us.

N.B. There is a nice essay about learning verses by Nagaraja dasa found in Appendix 1 of Satsvarupa dasa Goswami's *Reading Reform*.

Lesson 2

Sanskrit Pronunciation

(This is an excerpt from the book *Sanskrit: Bhagavad-gītā Grammar* by Hariveṇu dāsa)

1. The Pattern of sounds.

The pattern of sounds in the Sanskrit alphabet is very scientific. Spending a little time examining this pattern will help us learn to pronounce Sanskrit correctly.

- The vowels are:

<i>a</i>	<i>ā</i>							
<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>	<i>r</i>	<i>īr</i>	<i>l</i>	<i>īl</i>	
<i>e</i>	<i>ai</i>	<i>o</i>	<i>au</i>					

simple
— combined
(diphthongs)

short vowels:

<i>a</i>	<i>i</i>	<i>u</i>	<i>r</i>	<i>l</i>
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long vowels:

<i>ā</i>	<i>ī</i>	<i>ū</i>	<i>īr</i>	<i>īl</i>	<i>e</i>	<i>ai</i>	<i>o</i>	<i>au</i>
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- The consonants are:

<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>ṇa</i>
<i>ca</i>	<i>cha</i>	<i>ja</i>	<i>jha</i>	<i>ñna</i>
<i>ta</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>
<i>ṭa</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>
<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>
<i>ya</i>	<i>ra</i>	<i>la</i>	<i>va</i>	
<i>śa</i>	<i>sa</i>	<i>sa</i>		
<i>Ha</i>				

The first consonant of the alphabet is *ka*. Since consonants require a vowel for pronunciation, the *a* is used for all the consonants—*ka, kha, ga, gha*, and so on.

०१	०२	०३	०४	०५
०६	०७	०८	०९	०१०
०११	०१२	०१३	०१४	०१५
०१६	०१७	०१८	०१९	०१०
०२१	०२२	०२३	०२४	०२५

2. Pronunciation: Summary.

A summary of pronunciation is given in the following nine points:

(1) *anusvāra, visarga*—*m, h*

Anusvāra (m) is a pure nasal sound, as in the French *bon*.

patram puṣpam phalaṁ toyam—a leaf, a flower, a fruit, water (Bg. 9.26)

Visarga (h) produces an echo of the preceding vowel:

Maṇih (pronounced *manaha*), *agnih* (*agnihi*), *bandhuḥ* (*bandhuhu*),
buddheḥ (*buddhehe*), *hetoh* (*hetoho*)

When ending is *-aih*, only “*i*” is repeated—*kāmaiḥ* (*kamaihi*).

But if *visarga* is followed by another letter, it is heard only as a scratching guttural sound, like the German *ach* (*alas*). This occurs when it is inside a word, a compound word, or a line of a verse:

duḥkha—misery, *maṇih-prasādah*—satisfaction of the mind

Practice *visarga*:

*sarpaḥ krūraḥ khalaḥ krūraḥ / sarpāt krūratarāḥ khalaḥ
mantrauṣadhi-vaśaḥ sarpaḥ / khalaḥ kena nivāryate*

“A poisonous snake (*sarpa*) and a wicked man (*khala*) are certainly harmful (*krūra*), but of the two, a wicked man is more dangerous than a snake. A snake can be controlled by *mantras* and herbs, but how can an evil man be controlled?”
(Cāṇakya Pañḍita)

(2) *aspirates*—*kha, gha, cha, jha, tha, ḍha, tha, dha, pha, bha*

The consonants *ka* and *kha* are exactly the same sounds. The difference is that *ka* has less air and *kha* more air. The Roman alphabet does not have enough letters to transcribe each Devanāgarī letter, and therefore, many Devanāgarī letters are transcribed by combining two Roman letters. In the case of the aspirates, the aspiration is marked by adding Roman “*h*” to the consonant—*ka-kha, ga-gha*, and so on.

The aspiration is not to be confused with the letter *ha*.

Practice aspirates (Bg. 1.32-34):

*kim no rājyena govinda / kiṁ bhogair jīvitena vā
yeṣāṁ arthe kāṇikṣitāṁ no / rājyāṁ bhogāḥ sukhāni ca
ta ime ‘vasthitā yuddhe / prāṇāṁś tyaktvā-dhanāni ca
ācāryāḥ pitaraḥ putrāḥ / tathaiva ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ / śyālāḥ sambandhinās tathā
etān na hantum icchāmi / ghnato ‘pi madhusūdana*

(3) *palatals (ṭālavyas)*—*i, ī, ca, cha, ja, jha, ña, ya, śa*

Put the tongue in the position to pronounce *i*, and say “*i, ī, yes.*” Hold the

tongue in the same position and say "iś," which is the German word for "I." Start again: "i, ī, yes, iś, iśā, śīva."

For the other letters, keep the tongue in the same place. But now, the tongue makes full contact with the palate: "Cañon" (pronounce *Canyon*), "Sañjaya, rāja, ācārya."

(4) **cerebrals** (*mūrdhanyas*)—r, ḥ, ta, tha, da, dha, ṇa, ra, ṣa

Except for *ra*, all the cerebrals have a dot below. You may imagine this dot to be the tip of the tongue which bends upwards, touching the palate. Therefore these letters are also called retroflex.

Holding the tongue in this position, say "ṭa, ṭha, ṭa, ṭha, ṇa, karāṇa, anda, Viṣṇu, r̥ṣabha, Hare Kṛṣṇa.

(5) **dentals** (*dantyas*)—l, ḥ, ta, tha, da, dha, na, la, sa

The tongue touches the upper front teeth.

(6) **labials** (*oṣṭhyas*)—u, ḫ, pa, pha, ba, bha, ma

The sound goes through the lips.

(7) *ai, au*

The letter *ai* is pronounced as in "aisle," and *au* as in "hour."

kṛtvāiva tṛptim bhajata sadaiva (say *sadaiva*, not *sadeva*)

vande rūpa-sanātanau raghu-yugau (say *yugau*, not *yugo*)

(8) *jñā*

Because of the influence of modern languages, *jñā* is widely pronounced as "gya." More accurate is "gnya," and best is to combine a correct *ja* with a correct *ñā*, as explained under point (3). But the worst possibility is to mispronounce *ja* as "dsha," and to say "dsh-nya" for *jñā*.

(9) **double consonants**

In double consonants, both letters are pronounced distinctly separately.

jagannātha (pronounce *jagan-nātha*)—Lord of the universe; *śraddhā* (*śradhā*)—faith; *mac-cittah* (*mac-cittah*)—one who is absorbed in Me; *icchā* (*icchā*)—desire; *sajjate* (*saj-jate*)—he is attached; *bhinna* (*bhin-na*)—differentiated; *sammoha* (*sam-moha*)—illusion.

Note:

Modern Indian languages have introduced many deviations from the Sanskrit sound system: "fal" (*phala*—fruit), "Arjun" (*Arjuna*), "Boiṣṇobo" (*vaiṣṇava*—a devotee of Viṣṇu). But some seemingly deviating standards may also be accepted, because sometimes they reflect an ancient Vedic injunction, specifying the pronunciation of a particular Vedic hymn. For example, in Bengali *kṣa* is pronounced *kha*, which is also correct. (Lakṣmī sounds like "lucky")

Hindi and Bengali songs of course should be pronounced in Hindi or Bengali, not like Sanskrit.

*mūrkho vadati viṣṇāya / dhīro vadati viṣṇave
ubhayos to samam puṇyam / bhāva-grāhī janārdanah*

At the time of offering obeisances to Lord Viṣṇu, a foolish person chants *viṣṇāya namah* (this is improper due to faulty grammar) and a learned person chants *viṣṇave namah* (this is the correct form). But both achieve equal piety by their offering of obeisances, because Lord Śrī Janārdana sees the sentiment of the living being, in other words, He sees the degree of devotion or in other words, He awards the result accordingly (He does not see one's foolishness or intelligence). CB adh 11.103

Lesson 3

Sanskrit Meter (introduction)

(The materials for this lesson have been taken from a seminar by Ekanatha dasa.)

1. Origin and definitions.

The science of Sanskrit meters or metrical composition is called *chandas*.

Śrīmad-Bhāgavatam explains about the origin of the Vedic meters as follows:

Just as a spider brings forth from its heart its web and emits it through its mouth, the Supreme Personality of Godhead manifests Himself as the reverberating primeval vital air, comprising all sacred Vedic meters and full of transcendental pleasure. Thus the Lord, from the ethereal sky of His heart, creates the great and limitless Vedic sound by the agency of His mind, which conceives of variegated sounds such as the sparsas. The Vedic sound branches out in thousands of directions, adorned with the different letters expanded from the syllable om: the consonants, vowels, sibilants and semivowels. The Veda is then elaborated by many verbal varieties, expressed in different meters, each having four more syllables than the previous one. Ultimately the Lord again withdraws His manifestation of Vedic sound within Himself. (SB 11.21.38-40)

There is a number of learned works in the Sanskrit literature about this topic. This lesson is based on a text named *Chando-mañjari* by Gaṅgādāsa Pañdita.

Gaṅgādāsa Pañdita was actually Lord Caitanya's grammar teacher.

The *Chando-mañjari* lists a total of twenty-six general types of meters, which refer to the number of syllables in a quarter verse. The list begins with meters in which there is only one syllable in each *pāda* and goes up to meters in which there are 26 syllables in each *pāda*. In this lesson we will give only a few examples of some of the meters used in *Śrīmad-Bhāgavatam*.

A *pāda* is a quarter verse.

A syllable is a combination of letters with one vowel sound.

Meter (*chanda*—that which covers poetry) is a combination of long (heavy—*guru*) and short (light—*laghu*) syllables. A light syllable is held half as long as a heavy one (like an eighth note versus a quarter note in music).

2. Classification of meters.

Sanskrit verses are classified according to the number of syllables and the arrangement of long and short sounds in sequence in each *pāda*.

A meter is called 'even' (*samavrta*), when all the four *pādas* of a verse have the same number of syllables and the arrangement of long and short sounds in sequence is identical in all four *pādas*. See example on page 9.

In a semi-even meter (*ardha-samavrta*) the first *pāda* agrees with the third and the second *pāda* agrees with the fourth. See example on page 10.

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In the uneven meter (*viśama-vṛtta*), all four *pādas* are dissimilar. The most common type of *viśama-vṛtta* is the uneven variety of *anuṣṭubh*. In fact, this is the most common type of verse in the entire classical Sanskrit literature. In the first Canto of the *Śrīmad-Bhāgavatam* for example there are 628 *anuṣṭubh* verses and the total number of verses in that Canto is 808. See example on page 10.

There are varieties of *anuṣṭubh* meters. In this seminar we will not go into details. It is enough to say that the meter of those verses in the *Bhāgavatam* which have eight syllables in each *pāda* is called *anuṣṭubh*.

2. How to recognize if there is a meter?

The single vertical bar in the *devanāgarī* marks the end of one half verse and the double bars with the verse number in-between mark the end of the verse.

Count: If each half verse has the same number of syllables, then the text has a meter. (Note that the *devanāgarī* only shows two ‘lines’, but the transliteration shows four.)

3. What is a long (heavy—*guru*) and a short (light—*laghu*) syllable?

Gaṅgādāsa Paṇḍita has defined long and short vowels in the following concise rule,

*sānusvāraś ca dīrghaś ca visargaś ca gurur bhavet
varṇah samyoga-purvaś ca tataḥ pādānta-go 'pi vā*

“A vowel followed by an *anusvāra* (ṁ), a long vowel and a vowel followed by a *visarga* (ḥ) are heavy. Any vowel immediately preceding a combination of two or more consonants is also considered heavy. A vowel at the end of a *pāda* can optionally be considered heavy.”

five types of *guru* syllable (only few examples in the verse are given for each):

sa-anusvārah—the vowel is followed by *anusvāra* (ṁ)

example: *sarva-dharmān parityajya mām ekāṁ śaraṇām vraja
aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucāḥ*

dīrghaḥ—syllable has a long vowel

example: *sarva-dharmān parityajya mām ekāṁ śaraṇām vraja
aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucāḥ*

visargah—the vowel is followed by *visargaḥ* (ḥ)

example: *sarva-dharmān parityajya mām ekāṁ śaraṇām vraja
aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucāḥ*

varṇah samyoga-purvah—the vowel is followed by a combination of two or more consonants

example: *sarva-dharmān parityajya mām ekāṁ śaraṇām vraja*

and the number of individuals can easily increase. A systematic solution requires all of us to work together to make our environment cleaner and greener. We must remember that our environment is finite and we must take care of it. We must also remember that our environment is fragile and can easily be damaged if we do not take care of it.

It is important to remember that our environment is not just about the air we breathe or the water we drink. It is also about the animals and plants that live in our environment. We must take care of them too. We must also remember that our environment is not just about the land we live on. It is also about the sea and the sky above us.

It is important to remember that our environment is not just about the air we breathe or the water we drink. It is also about the animals and plants that live in our environment. We must take care of them too. We must also remember that our environment is not just about the land we live on. It is also about the sea and the sky above us. We must take care of our environment because it is our home and we must protect it for future generations.

It is important to remember that our environment is not just about the air we breathe or the water we drink. It is also about the animals and plants that live in our environment. We must take care of them too. We must also remember that our environment is not just about the land we live on. It is also about the sea and the sky above us. We must take care of our environment because it is our home and we must protect it for future generations.

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aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucah

pāda-anta-gaḥ—it is the last syllable of a *pāda*

example: *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja
aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucah*

A long syllable counts two measures and a short syllable counts one measure.

4. Practice: determine the light and heavy syllables.

Legend:

— **guru**
∪ **laghu**

Note: Ignore hyphens and spaces between words.

Aspirated consonants (ph, gh, jh, etc.) count as one consonant.

puśpitāgrā—“covered at the extremities with flowers” (12+13 syllables)
SB 1.9.40

la li ta - ga ti - vi lā sa - val gu hā sa -

pra ṇa ya - ni rī kṣa ṇa - kal pi to ru mā nāḥ

kṛ ta - ma nu - kṛ ta - va tya un ma dān dhāḥ

pra kṛ tim a gan ki la ya sya go pa - va dhvah

5. Examples of popular meters.

anuṣṭubh (8 syllables, even)

SB 7.8.51

∪ — ∪ — ∪ — ∪ —
ha re ta vāṁ ghri - paṁ ka jaṁ

∪ — ∪ — ∪ — ∪ —
bha vā pa var gam ā śri tāḥ

∪ — ∪ — ∪ — ∪ —
yad e ṣa sā dhu - hrc - cha yas

∪ — ∪ — ∪ — ∪ —
tva yā su rah se mā pi tah

anuṣṭubh (8 syllables, semi-even)
SB 1.8.25

○ ○ - - ○ - - -
vi pa dah san tu tāḥ śas vat

- ○ - ○ ○ - ○ -
tat ra tat ra ja gad-gu ro

○ ○ - - ○ - - -
bha va to dar śa nām yat syād

- ○ - ○ ○ - ○ -
a pu nar bha va-dar śa nam

anuṣṭubh (8 syllables, uneven)
SB 1.2.11

○ - ○ - - ○ ○ -
va dan ti tat tat tva-vi das

- - - - ○ - ○ -
tat tvam yaj jñān am a dva yam

- - - ○ ○ ○ - - -
brah me ti pa ra māt me ti

○ ○ - ○ ○ - ○ -
bha ga vān i ti śab dya te

indirā—“splendor” (11 syllables)

SB 10.31.9

○ ○ ○ - ○ - - ○ - ○ -
ta va ka thā mīr tam tap ta-jī va nām

○ ○ ○ - ○ - - ○ - ○ -
ka vi bhi rī di tam kal ma śā pa ham

○ ○ ○ - ○ - - ○ - ○ -
śra va ḥa-mān ga lam śrī mad-ā ta tam

○ ○ ○ - ○ - - ○ - ○ -
bhu vi gr ḥan ti ye bhū ri dā ja nāh

mālinī—“a garland-maker” (15 syllables)
SB 10.90.48

○ ○ ○ ○ ○ ○ - - - ○ - - ○ - -
ja ya ti ja na - ni vā so de va ki - jan ma - vā do
○ ○ ○ ○ ○ ○ - - - - ○ - - ○ - -
ya du - va ra - pa ri sat svair dor bhi ra syann a dhar mam
○ ○ ○ ○ ○ ○ - - - - ○ - - ○ - -
sthi ra - ca ra - vr ji na - ghñāḥ sus mi ta - śrī - mu khe na
○ ○ ○ ○ ○ ○ - - - - ○ - - ○ - -
vra ja - pu ra - va ni tā nām var dha yan kā ma - de vam

druta-vilambita—“fast and slow alternately” (12 syllables)
SB 1.1.3

○ ○ ○ - ○ ○ - ○ ○ - ○ -
ni ga ma kal pa ta ror ga li tam pha lam
○ ○ ○ - ○ ○ - ○ ○ - ○ -
śu ka mu khā da mṛ ta dra va sam yu tam
○ ○ ○ - ○ ○ - ○ ○ - ○ -
pi ba ta bhā ga va tam ra sa mā la yam
○ ○ ○ - ○ ○ - ○ ○ - ○ -
mu hu ra ho ra si kā bhu vi bhā vu kāḥ

vasanta-tilakā—“the ornament of spring” (14 syllables)
SB 1.8. 43

- - ○ - ○ ○ ○ - ○ ○ - ○ - -
śrī krṣ ṇa krṣ ṇa - sa kha vṛṣ nyṛ ṣa bhā va ni - dhru -
- - ○ - ○ ○ ○ - ○ ○ - ○ - -
rā ja nya - vam ūa - da ha nā na pa var ga - vī rya
- - ○ - ○ ○ ○ - ○ ○ - ○ - -
go vin da go - dvi ja su rār thi - ha rā va tā ra
- - ○ - ○ ○ ○ - ○ ○ - ○ - -
yo ge sva rā khi la - gu ro bha ga van na mas te

indra-van̄śā—“Indra's dynasty” (12 syllables)
SB 1.5.11

— — — — — — — — — — — —
tad - vāg - vi sar go ja na tā gha - vip la vo
— — — — — — — — — — — —
yas min pra ti - ślo kam a bad dha va tyā pi
— — — — — — — — — — — —
nā mā nya nan ta sya ya śo 'nki tā ni yat
— — — — — — — — — — — —
śṛṇi van ti gā yan ti gr̄ nān ti sā dha vah

svāgatā—“welcoming” (11 syllables)
SB 10.35.2

— — — — — — — — — — — —
vā ma - bā hu - kr̄ ta - vā ma - ka po lo
— — — — — — — — — — — —
val gi ta - bhrur a dha rār pi ta - ve nūm
— — — — — — — — — — — —
ko ma lān gu li bhir ā śri ta - mār gam
— — — — — — — — — — — —
go pya i ra ya ti yat ra mu kun dah

6. Homework: 1) Write down three things that make memorizing *ślokas* difficult for you. 2) Mark the light and heavy syllables in the following verses.

śārdūla-vikrīditam—“tiger's play” (19 syllables)
SB 1.1.1

jan mā dya sya ya to 'nva yā di ta ra taś cār the sva bhi jñahī sva rāt

te ne brah ma hr̄ dā ya ā di ka va ye mu hya nti yat sū ra yahī

te jo vā ri mr̄ dām ya thā vi ni ma yo ya tra tri sar go `mr̄ sā

dhām nā sve na sa dā ni ras ta ku ha kam sa tyām pa ram dhī ma hi

anuṣṭubh (8 syllables)
SB 1.13.10

bha vad - vi dhā bhā ga va tās

tīr tha - bhā tālī sva Yam vi bho

tīr thī - kur van ti tīr thā ni

svān tālī - sthe na ga dā bhr̥ tā

Then comes the end of the first line of the verse.

Than the first line of the verse regularly with no break, and then comes the second line of the verse. With taught when you may have to break the line in the middle of it at a time. When you do that how will you connect the words? You can connect them by connecting the words which are connected to each other and repetition.

In the second line, repeating all the steps shown earlier or follow the same. Therefore the first two lines will they be like this. Now we can move to the remaining all four examples, except the example of the first line.

1 Complete the first line of the verse. Then go to the next line of the verse.

More Tip and Additional style of reading of
a Bhakti Verse (Bhakti Sutra)

- 1 Different ways to have a habit to remember the Sanskrit words for word and translation.
- 2 Once you learn and write the list in one color and the list in another color. When you have opportunity you can use your hand for successive pen strokes when learning the list.
- 3 Read the verse at a moderate convenient pace of the day. Try by writing down the words you've learnt before the process of assimilation is over.
- 4 In the translated meaning above the original word.
- 5 Learning the word for word after each single portion of the verse and in an effort going normally through the whole verse.
- 6 Word-for-word along paraphrasing the verse translated word by word.
- 7 Difficult words should be given special attention. Close your eyes and read the words for them.

Lesson 4

Memorization Techniques

Easy Steps for Sloka Memorization—a Basic Technique for Beginners (by Dravida dasa)

- 1) Study Sanskrit Pronunciation Guide and learn how all letters are pronounced and what consonants and the long and short vowels are.
- 2) Read the translation of a memorable verse and become familiar with it. Memorizing it isn't necessary, because while quoting the verse we usually paraphrase it. Yet there's certainly no harm in memorizing the translation.
- 3) Study the word-for-word meanings for the first line of verse.
- 4) Determine the meter of the first line of the verse.
- 5) Chant the first line of the verse repeatedly until memorized, always thinking of the meaning of each word. With longer verses, you may have to break up the line and memorize a piece of it at a time. Work on the first line until you've got it down. The keys to success are concentration and repetition.
- 6) Proceed to the second line, repeating all the steps above, until it's embedded in your mind. Then chant the first two lines until they're flowing smoothly. Remember: always think of the meaning as you're chanting. Parrot-like chanting leads to quick forgetfulness.
- 7) Complete the verse. Chant it to the Deities and share it with your friends.

More Tips and Aids—Another Style of Looking at It (by Bhakti Visrambha Madhava Swami)

1. Different colors make it easier for the mind to recognize the Sanskrit, word-for-word, and translation.
2. Close your eyes and write the line in any color you like on a blank black slate in your mind. When you have successfully written it in your mind, it is successfully put in your short-term memory.
3. Write the verse at a regulated, convenient time of the day. Simply by writing down the verse you've already begun the process of assimilating it.
4. Put the translated meaning above that Sanskrit word.
5. Learning the word-for-word allows you to quote portions of the verse later on without going manually through the whole verse.
6. Word-for-word allows paraphrasing the verse translation easily for lecturing or memory recall.
7. Difficult words should be given special attention. Close your eyes and reach out for them.
8. Relevant pictures can be used as aid in remembering the definition of difficult words.

9. Hearing it and repeating it loudly many times helps you to visualize it.
10. Depending upon your ability and determination, usually repeating 2-3 times that same day and at night before rest and first thing next morning is sufficient to put a verse from the short-term memory to the long-term memory.
11. Contemplating that verse again and again gives you newer realizations and perceptions, which causes *lahari* (a rising happiness).
12. Once you learn the verse and like it, *lahari* encourages you to sing it.
13. Singing the verse is (catching) to the mind, simplifies assimilation, and promotes *ruci* (taste).
14. Setting yourself a sweet challenge to learn inspiring songs or sections from *śāstras* increases *lauhyam* (greed)—a regular nectar-hunter habit!
15. Like an excited child runs to his parents to show them what he has learned today, offer your verse to the Supreme Lord and to the devotees you live with.
16. To easily give the verse to another devotee, learn the verse number with the verse.
17. The more you give it a try, the easier it goes to long-term memory and you get a new insight.
18. Sequential memorization assists you in obtaining long-term memory skills.
 - a. A prominent verse will stand out in that series of memorized verses which acts as place-maker in your databank. If you're able to mentally associate the verse number with the verse, you'll be able to go forward to pluck out that verse which you want to quote that is not on the tip of your tongue right now.
 - b. Chanting those verses in a sequence at different time of the month allows those chapters or sections to remain fresh in the memory.
 - c. If you temporarily lose the verse, just look at it and it will again come back.
19. Your memory is like the muscle, if you stretch the muscle, it will get stronger.
20. Anyone—young or old, male or female, busy or not, can memorize providing the desire to memorize the nectar is there.
21. The meter of the verse pulls you from one line to the next easier.
22. Uttama-Sloka—"the best verse." The grammatical poetry and the concentration of relevant points display the architecture of the verse and increase the attraction to it.

See Appendix 1 for further suggestions for learning verses.

Homework: Become familiar with the word-for-word and the translation of SB 1.1.1 or SB 1.13.10.

the traditional concept of duty and respect seems to be replaced by a more individualistic and less hierarchical educational environment. This new educational system needs greater emphasis on personal development and less focus on the same kind of education which is based on strict rules and norms of discipline.

This study also reveals that the students have more task participation. This is due to the fact that the students are more involved in the educational process and receive more feedback from their teachers.

As per the study, the students feel that the teacher's role has changed from being a dominant figure to a more participatory figure. In this case, the teacher's role is more of a guide and facilitator rather than a controller.

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Lesson 5

Verse Memorization

Srimad-Bhāgavatam 1.1.1

O my Lord offering my obeisances unto the Personality of Godhead unto Vasudeva (the son of Vasudeva), or Lord Sri Kṛṣṇa, the primeval Lord

oṁ namo bhāgavate vāsudevāya

Creation, sustenance, of the manifested universes from whom directly indirectly and purposes fully cognizant fully independent

janmād yasya yato 'nvayād itaratas cārtheśv abhijñah svarāt

imparted the Vedic knowledge consciousness one of the heart who unto the original created being are illusioned one who great sages and demigods

tene brahma hṛdā ya ādi - kavaye muhyanti yat sūrayah

fire water earth as much as action and reaction whereupon three modes of creation, almost factual creative faculties

tejo - vāri - mṛḍām yathā vinimayo yatra tri - sargo 'mrṣā

along with all self-sufficiently always negation by absence illusion truth absolute I do meditate upon

dhāmnā svena sadā nirasta - kuhakam satyam param dhīmahi

O my Lord, Śrī Kṛṣṇa, son of Vāsudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

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Śrīmad-Bhāgavatam 1.13.10

your good self like devotees

bhavad-vidhā bhāgavatās

the holy places converted into personally O powerful one
of pilgrimage

tīrtha-bhūtah svayam vibho

make into a holy place of pilgrimage the holy places

tīrthī-kurvanti tīrthāni

having been situated in the heart the Personality of Godhead

svāntah-sthena gadābhṛta

My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

Lesson 6

Preaching Application

Śrīla Prabhupāda's explanations on SB 1.1.1

Defeats: "I am God."

BG ends with *sarva-dharmān parityajya*—surrender. SB begins with *om namo bhāgavate vāsudevāya satyam param dhīmahi*—I surrender, I offer my respectful obeisances unto Lord Vāsudeva.

Surrender means everyone is puffed up with some so-called knowledge, and he thinks that "I am perfectly all right. My knowledge is perfect. Why shall I surrender?" But if you want to receive knowledge actually from the person who has actually knowledge, then you must surrender there. This is the process. Just like Vyasa deva first of all: **param satyam dhīmahi**. This is surrender. Surrender. Without surrender, we cannot get knowledge.

Who is Vāsudeva?

janmād yasya yataḥ—the source of everything (BG 10.8)

janma ādi—birth, sustenance, death; creation

Question: If Kṛṣṇa has created the universe then who has created Kṛṣṇa? How did He acquire such immense powers?

Prabhupada: Hmm. This is foolishness. (laughing) That is explained of course. (Sanskrit) This word is used. Kṛṣṇa means *janmad yasya yataḥ*. Kṛṣṇa also explains *aham sarvasya prabhavo mataḥ sarvam pravartate*. He is the origin of everything.

If He is the supreme cause of all emanation, what are His symptoms?

abhijñāḥ—cognizant, knows everything directly and indirectly; He is not dull-headed.

If He is so powerful, wise and cognizant, He must have learned it from someone...?

svarāt—fully independent

- He doesn't require to take knowledge from anyone else. Otherwise how He can be the origin?
- as part and parcel of Kṛṣṇa (the fully independent) we possess minute independence.

So we are not independent. Independent God is Kṛṣṇa. **Svarat**. He is described as **svarat**. **Svarat** means independent. He is not controlled by anyone. That is real God. And we may be god but imitation god or small god. But the great... "God is great." That "great" God is Kṛṣṇa.

tene brahma—imparted knowledge, *śabda-brahma*

hrdā ya ādi-kavaye—into the heart of Brahmā

- Brahmā is not self-sufficient. Because Brahmā was alone, so what to do? Brahmā was perplexed. But Kṛṣṇa gave instruction, "You do, you create this universe like this." *Buddhi-yogam dadāmi tam*, "I give intelligence." (BG 10.10)
- Brahmā is *ādi-kavaye*, the original learned man, he was educated by Kṛṣṇa therefore Kṛṣṇa is the original *guru/paramparā*
- beginning of creation:

We got knowledge directly from Kṛṣṇa, the most perfect. Therefore Brahma is generated from Visnu. So the first living creature, the perfect person within this material world who got instruction there, that is the beginning of creation. Beginning of creation is not crude or ignorance. Beginning of creation is first-class knowledge. That is the Vedic conception.

- Kṛṣṇa as *caitya-guru*, the *guru* within (BG 10.10)

muhyanti yat sūrayah—even big, big personalities become bewildered to understand Kṛṣṇa. (BG 7.3)

Muhyanti yat surayah. That origin is so perfect, and still, **surayah**, many scholars, many scientists, philosophers, they are also bewildered, that "How He can be a person?"

And what is the material manifestation?

tejo-vāri-mrdām—simple exchange of fire, water and earth

So this material manifestation is nothing but a manipulation, or a preparation of these things. Just... Just like we present sometime varieties of foodstuff. Kachoris, puri, and rasagulla, and so many things. But what are these? Varieties of grains and milk, fat, that's all. Similarly, all these varieties, manifestations in the material world, they are... **Yatra, yatra, tejo vari mrd yatha vinimayo**, oh, and **yatra trisargo'mrsah. Amrsah**. It is false. But it appears to be just like real. Foolish living entities, under the spell of illusory energy, they have accepted this false exchange of material elements as reality. This is called materialism.

But we are offering obeisances to the relative truth. Relative truth means... That has been explained here that **tejo vari mrdam yatha vinimayo yatra tri sargo 'mrsa**. We are offering obeisances to a temporary manifestation of **tejo vari-mrdam vinimayo**. Teja means fire, vari means water, and mrt means earth. So you take earth, mix with water, and put it into fire, then grind it, so it becomes mortar and the brick, and you prepare a very big skyscraper and offer obeisances there. Yes. "Oh, such a big house," **tri-sargo 'mrsa**. But there is another place: **dhamna svena nirasta kuhakam**. We are offering here obeisances to the bricks, stone, iron. Just like in your country especially--in all Western countries--there are so many statues. The same thing, **tejo-vari mrdam vinimayo**.

dhāmnā svena sadā nirasta-kuhakam—the superior energy is always manifested; the kingdom of God is free from illusion.

That Supreme Lord is **dhamna svena sada**. Sada means always, eternal. **Dhamna svena**. In His own abode. His own abode. **Dhamna svena nirasta kuhakam**. Where there is no illusion. Nirasta kuhaka. Kuhaka means illusion. Just like here we, everything is **kuhaka**. Everything is made of earth, water, temporary things. Just like a doll. Doll is the... You find, you sometimes find in store, storefront of big mercantile firm, there is nice girl standing with dress. So that is **kuhakam**, illusion. That is illusion. Those who know, "Oh, it is a doll." Similarly, that is the difference between a man in knowledge and man in ignorance. They are accepting this material doll as reality. That is materialism. And those who are in knowledge, they know, "No, it is doll." The reality is different. So **sada nirasta**, there is no, **kuhakam**, that doll illusion is not there. **Sada nirasta kuhakam**.

satyam param—the Supreme Truth

Therefore we are teaching them Srimad-Bhagavatam, **satyam param dhimahi**, the ultimate truth. They do not know what is **satyam**. This is the movement, to give them education to understand what is the Absolute Truth, **Satyam param dhimahi**, to each them how to behave in life, how to become purified in life. This is very scientific movement. If anyone wants actually to become sura, the perfect man, they must join this Kṛṣṇa consciousness movement. Then his life will be successful.

Appendix 1

Suggestions for Learning Verses

(This is an excerpt from the *Vaisnava Verse Book* by Rohininandana dasa)

- Listen carefully in class whenever a speaker quotes a verse.
- Try to learn the daily *Srimad-Bhagavatam* verse as it is being recited. ("We should get all of these verses [of SB!] by heart." LA14.4.73)
- Or try to learn the meaning of (some of) the Sanskrit words when the English synonyms are being chanted, and so increase your vocabulary.
- Regularly listen to the tapes of Srila Prabhupada and note when and how he quotes the verses.
- Go over the verses you know already, like the *Gurvastaka* prayers—they are all great verses for preaching. (How many devotees know the meaning of each word of *samsara davanalalidha...?*).
- Try to learn verses at a regular time every day.
- By regularly applying ourselves, even for a few minutes every day, a taste will be experienced which increases step by step. If we give up our regular practice, this taste may dim (the same point applies to reading Srila Prabhupada's books).
- It may be easier to learn verses together with other devotees.
- Use the verses you already know whenever you get the chance.
- Remember that Krsna is the source of memory, so we have an unlimited capacity to remember verses!
- Try to enter the meaning of the verse and allow it to affect your life (instead of a superficial, parrot-like remembrance.)
- Drill yourself to think of a topic and immediately think of relevant verses.
- Work towards a point when all your verses are readily available like this.
- When you come across a verse in your reading or hearing that you would like to be familiar with to learn, make a note of it, recite it a few times, and note different contexts it could be used in.
- Learn a few verses well rather than many verses scantily.
- Learn the synonyms so that as you recite a verse you can clearly picture its meaning in your mind.
- Practice quoting the relevant part of a verse, instead of having to wade through the other words and lines to reach the part you wish to quote.
- When you quote a verse, do it loudly, clearly, slowly and meditate upon it, instead of perhaps quickly blurting it out while thinking of the next point.
- Try to make thinking about and reciting verses part of your way of life.

Appendix 2

Quotes from Srila Prabhupada



Lesson 1

Learn It by Heart

So we should try to learn, get it by heart, at least one sloka, two slokas in a week. And if we chant that... Just like you are chanting so many songs, similarly, if we chant one or two verses of Srimad-Bhagavatam, that will make you very quickly advanced for spiritual realization. We are therefore taking so much trouble to get this transliteration, the meaning, so that the reader may take advanced step, full advantage of the mantra. It is not that to show some scholarship, that "I know so much Sanskrit." No. It is just offered with humility to learn the mantra because one who will chant the mantra... They are all transcendental vibration. Just Hare Krsna mantra... This is maha-mantra, but they are also mantras, all the verses from Bhagavad-gita, Srimad-Bhagavatam, spoken by Krsna, spoken by... Bhagavata also, spoken by Krsna. Vyasa-deva is incarnation of Krsna. They're also mantras, infallible instructions. So try to get it by heart, chanting. Either you chant by seeing the book or get it by heart, it is all the same. But try to chant one, two slokas daily. Chant.

... You read the transliteration. The thing is hearing the meter and repeat. That's all. The writing is already there, transliteration. Simply you have to hear the written. Just like you have chanted so many verses, songs, by hearing. The hearing is very important. A child learns another language simply by hearing, pronunciation, hearing. That is natural. If we hear one thing repeatedly, you will learn. You will learn. So one has to hear little attentively. Then it will be easy. There is no difficulty. Just like you are singing our song in tune, (sings) samsara davanala lidha loka. This is by hearing. So simply you have to hear. Therefore whole Vedic sastra is called *sruti*. It is a process of hearing.

... So you have to study like that. So many slokas, I am taking so much labor. If you do not read it carefully... It is not for that I am making business, for selling only, and not for my students. You must all read like this, practice. Why so much trouble is being taken, word to word meaning and then transliteration? If you chant this mantra, that vibration will cleanse the atmosphere. And wherever you go, in any part of the world, if you can chant this mantra, oh, you'll be received like God. It is so nice. And in India he'll actually receive like Gods if you chant this mantra. They will so offer their respects, so many. *Veda-mantra*. Next chant. (another devotee recites verse) Very good. Next, next. Bhanu prabhu (Bhanu recites) Thank you very much. He has pronounced very nicely. So he will teach you. Yes. Next. (another devotee recites verse) Very good. (another devotee recites verse) Very good. Yes. In this way, each one of you, you chant and others will follow. Then one or two days, you get the sloka by heart. You can chant. It is not difficult. Now read the word meanings and translation. (lecture on SB 2.9.1, 20/04/1972, Tokyo)



Lesson 2

Gouru Means Cow

... because it is not your language. So sometime it appears broken. Just like guru. Sometimes you say "goru." "Goru" means cow, and "guru" means spiritual master. So the difference of meaning is vast. (chuckling) The spiritual master is not a cow. Or a bull. (laughs) But sometimes they... Because it is not your language... But that doesn't matter. Because bhavagrahi janardana. Krsna is within you. He knows what you want to chant. Therefore He takes the meaning of guru and not goru, even it is spoken as goru. That doesn't matter. Bhavagrahi janardana. He, Krsna, knows that what you are actually... Just like I know that although you are speaking guru as goru, I don't take offense because I know that your desire is something else.

I do not protest. (laughter) That "You are addressing me goru. I am not goru." (laughter) So that is not a fault. Similarly, it is said that yasmin prati-slokam abaddhavaty. If somebody does not know how to spell, how to say, but his idea is there, abaddhavaty api, because he wants to chant the holy name of the Supreme Lord, namani anantasya, ananta... Ananta means the unlimited. His name is being chanted. Namani anantasya yaso'nkitani. And His glorification is being done. The effect is srnvanti gayanti grnanti sadha... Those who are actually advanced transcendentalists, they'll appreciate: "Oh, how nicely they are doing. How nicely." Although there is broken language of goru instead of guru, that will be appreciated. (excerpt from Śrīla Prabhupāda's lecture on SB 1.5.11, 10/6/1969)



Lesson 3

The Examination

One day, Śrīla Prabhupāda was sitting on the *vyāsasāna*. He became very upset, and speaking loudly, described how he had gone through all the trouble to include the Sanskrit *ślokas* and transliterations in the *Śrimad-Bhāgavatam* but the devotees were neither showing any interest nor learning the correct Sanskrit pronunciation. In short they were ignoring the Sanskrit he had placed within his books. He became adamant and said that from now on everyone in ISKCON must learn to pronounce correctly and understand the Sanskrit *ślokas*.

For the next three weeks, every morning in *Śrimad-Bhāgavatam* class, he called upon each devotee, requesting us to chant the *ślokas* aloud. The thing that made it unique was that Prabhupāda would take ten or fifteen minutes with one person and personally teach him how to pronounce every single Sanskrit syllable in the *śloka*. In that way Prabhupāda went around the temple room and personally taught the seven or eight people every day. We were studying the Second Canto, "Answers Citing the Lord's Version," and I remember, even to this day, the *ślokas* which Śrīla Prabhupāda drilled into us intensely day after day. In fact, we would all get tortured by Pradyumna during the day so that the next morning we would not be embarrassed. We were finally able to correctly chant the *ślokas* in that chapter.

Before Prabhupāda left, he announced that there would be a final exam in the temple room. All of us came at class time and Prabhupāda called on each devotee to recite the entire chapter in Sanskrit. Then Prabhupāda went through all the trouble to make corrections and explain how we did. This went on for hours, and he told each of us whether our recitation was good or more work had to be done. Somehow I was last, because I was sitting on the side opposite the

vṛyāśāsana; so when everyone had spoken, I took my turn. I recited the whole chapter. Then Prabhupāda looked at me and said, "First prize." (Tokyo 1972, recalled by Śatadhanya Prabhu)



Lesson 4

I Was Just Thinking...

Dear Pradyumna,

Your teaching of Sanskrit pronunciation has been very much successful. I was just thinking of teaching our students the pronunciation of the Sanskrit verses in the Bhagavad-gita, Srimad-Bhagavatam, etc. and by Krsna's will you have already begun this. It will be a great help for me if the students are taught to pronounce in Sanskrit vibration. It will be another effect of transcendental sound vibration.

But we should always remember that our aim is spiritual realization, so in such classes in the beginning there must be kirtana and at the end also there must be kirtana. And they should not only pronounce the verses, but they should also understand the meaning and purport of each verse, then it will be grand success. (letter to Pradyumna, 5/4/70)



Lesson 5

A New Generation

So we want to create a new generation in your country so that in the future there'll be fluent speakers in Srimad-Bhagavatam and preach all over the country, and your country will be saved. This is our program. We have come here, not to exploit your country, but to give you something substantial. This is Krsna consciousness movement.

So read Bhagavatam, pronounce the verses very nicely. Therefore we're repeating. You hear the records and try to repeat. Simply by chanting the mantra, you'll be purified. Simply by chant... Even you do not understand a single word of it, simply if you chant, this vibration has got such power. Srnvatam sva kathah krsna punya sravana kirtana. If you simply chant and vibrate this verse, these verses, these slokas, it is punya sravana kirtana. (lecture on SB 1.8.22, 14/4/1973)



Lesson 6

Stop Gossiping

Later, as Śrīla Prabhupāda sat in his quarters, he overheard Upendra gossiping in the adjoining room. Prabhupāda called for Upendra, who entered, shamefaced.

"You were laughing?"

"Yes."

"Gossiping?"

and health care personnel, mothers and children, but barriers may be overcome through community mobilization (WHO et al., 2011). "Community-based interventions based on community participation and involvement of local leaders, health workers, and other stakeholders can be effective in addressing barriers to immunization." (WHO et al., 2011)

Community-based interventions have been used in many countries to increase immunization coverage and reduce the incidence of vaccine-preventable diseases. These interventions involve community members, including parents, grandparents, and community leaders, in decision-making and implementation processes. They aim to address the specific needs and challenges faced by the community, such as cultural beliefs, language barriers, and lack of access to healthcare facilities. Community-based interventions often involve the use of traditional healers and community health workers to deliver immunization services directly to the community. They also involve the use of local languages and communication methods to ensure that information is easily understood by all community members. By involving the community in the process, these interventions help to build trust and confidence in the immunization program, which can lead to higher vaccination rates and better health outcomes for the entire population.

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Upendra responded coyly, "Is talking about other devotees gossiping, Śrīla Prabhupāda?"

"Yes."

"Yes, I was gossiping."

Prabhupāda was concerned for his disciple's well-being. Again he chastised Upendra. "This devotee, that devotee! Life is short. Do not waste your time uselessly!"

Prabhupāda directed Upendra to get a copy of *Śrimad-Bhāgavatam* from the book shelf and read.

"When two devotees come together, they should discuss *Śrimad-Bhāgavatam*." Prabhupāda was speaking more softly now. "Do you remember when you used to memorize the *Bhāgavatam* verses—'oṁ namo bhāgavate vāsudevāya...'"?

Upendra offered an excuse. Oh, Śrīla Prabhupāda, my mind is so lazy."

Prabhupāda didn't agree. "No, you're not lazy—you're just misdirecting your energies."

Before Upendra left the room, Prabhupāda spoke at length about the debilitating effects of *prajalpa*, mundane talk, on a devotee's spiritual progress. He asked that Upendra repeat the instructions to those devotees with whom he had just spoken so frivolously, and requested him to once again take up learning Sanskrit verses. (*The Great Transcendental Adventure*, by Kurma dasa)

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